The Bombay Guardian.

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WEEKLY REVIEW.

—The gracious work to which we have referred is going on among us, though without ostentation or much notice from the public. Every day we hear of persons awakened to a sense of their sin and need, and every day we hear of some rejoicing in a new-found Saviour. The Rev. Wm. Taylor expects to preach to-morrow at 6 P.M., at No. 5 Clare Road; and during the coming week, from Tuesday to Friday, in the P. & O. Company's Library, Mazagon, at 7½ P.M. There will also be from same date a daily morning meeting at 7½ A.M., at Mr. Thomas Graham's, Mazagon Road.

—For more than a month we received no copy of the *Advance*, a paper published in Chicago. We have now received the number for November 9, scarcely half its ordinary dimensions. The establishment was destroyed by the fire. A number of influential citizens have come forward with an appeal on its behalf. They say:

"In this emergency it is ours and yours to save this great power for the Master's use. The proprietors will rescue it, if you will rally round it. Do so, we beseech you, as *a religious duty*. Give it your renewals, your prompt payments, your advertisements, your new subscribers at once, and if need be your stock subscriptions, and even donations. All this is a light thing for you to do. But to crown the burning of the city with the destruction of our great religious organ for the whole Interior, would be heaping calamity upon calamity."

Aid was pouring in from all quarters, and the next number was to be of the usual size.

—It appears that the conflagration of Chicago might have been arrested before it had attained any formidable proportions, if it had not been for liquor. There had been a fire just previous, the firemen had been working hard, and had then sought to comfort themselves with large potations; so far from restoring their wasted powers, it rendered them incapable of action; and at the very moment when of all moments their energy and presence of mind and orderliness and physical strength were demanded for the salvation of the city, they were helpless. How much more evidence will men wait for before they recognize the greatness of the curse of alcohol? All the tyrants mentioned in history, were they alive to-day, and the earth made subject to them, could not do so much in the way of destruction as is done by strong drink.

—There is to our minds something very revolting in the idea of killing for sport an animal so easily domesticated as the elephant, and we are glad to see that the Governor of Madras has written a minute to the effect "that the enactment of a law for the preservation of an animal so useful for the purposes of labour, and so indispensable in India to military operations, can be justified on grounds altogether different from those which may be urged in favour of a law for the preservation of flying game or the beasts of the chase." Occasionally an elephant acquires murderous propensities and becomes dangerous, and needs to be made war upon. These are exceptional cases; and even these are probably to be explained by gratuitous assaults upon the animals, filling them with rage against the genus homo.

—Bishop Goss, Roman-Catholic, of Liverpool, recently taught his flock that any attempt to send them to schools in which the Bible (authorized version) was taught, "ought to be resisted to rebellion, since, rather than a Catholic child should perish, Catholics should be willing to see Liverpool a charred mass like Chicago."

—Mr. Bass, M.P., at a meeting of the Licensed Victuallers' Association, brought forward a singular apology for drunkenness: "They were taught by religion itself that the heart was desperately wicked, and it was his firm conviction that if drunkenness were abolished, men would indulge in other vices."

There are some among us who cry aloud lustily, "The temple of the Lord, the temple of the Lord are we!" but when we draw near to see what are the signs of the Lord's presence in this particular and exclusive temple, we fail to find them. The ancient prophecies tell us of a little horn that should arise in Christian times, having eyes and a mouth speaking great things. Great things were spoken at the last meeting of the Propagation Society in Bombay. The Bishop of Bombay delivered a long address with the special object of showing that the privilege of preaching the Gospel and gathering converts belonged exclusively to that body with which he was himself identified, and that the fact that a particular field was being successfully worked by a body different from that, constituted *no reason whatever* why the S. P. G. should not send its missionaries there, even though large tracts with millions of unevangelized heathen were to be found in the Presidency. Postponing the consideration of other parts of the speech, we quote the following:

"Let us all enter upon active warfare against division. Let us all do our best to effect the fulfilment of that prayer of our Lord for unity, which at the same time makes unity the condition upon which His Church should achieve the conquest of the world. I recollect a speech of Dr. Duff, delivered in Scotland, some two or three years ago, in which after stating that Protestant Missions in India were carried on by seventeen distinct bodies—seventeen was the number, if I remember right—he drew, if I err not, the conclusion that a work so greatly divided must of necessity be weak. I entirely concur with Dr. Duff in this conclusion, if such it was, as I believe. Seventeen distinct associations are exactly sixteen too many; for even if they belonged to several nations, the societies and the churches should be precisely one. And then we wonder that, when so many people are at work, and in so many ways, so little result is seen, and so little fruit is garnered. But what can a house do when it is divided against itself? It cannot stand at all, and how much less stand up against other houses, however weak, which yet are more united."

Dr. Duff had no such [illegible] as that here represented. He was a man of true catholicity of spirit. The Methodist-Episcopal body of America were induced by his urgent representations, made in person, to enter upon the work of Missions in India, and make one of the sixteen. They sent out a man who sought, as Paul would have sought, a field where Christ was not named, where there seemed the greatest lack of missionary labour, and he found it in Oude and other provinces of Northern India. They have now upwards of twenty ordained missionaries and in twelve years have been permitted to plant many promising churches and prosecute a great work of evangelization. By all means let us enter upon active warfare against division. There is very little of this to be found in the 16 bodies referred to; they rejoice to recognize one another as commissioned by the one great Leader and Commander, and directed by his Spirit; there is nothing like rivalry among them; not one of them would have thought of going among the Chota Nagpore Christians, to encourage a portion of them in seceding from the rest, and in re-ordaining some of the disaffected missionaries. The exclusive spirit may exist to some degree among some of these bodies, for, unhappily, human nature has too much to do with mission matters even yet; but as a rule the missionaries of different Protestant Societies labour harmoniously together, and one rejoices in the prosperity of the other. But how are we to make war against division? The Gospel of Christ shows us that we are to do it by submitting heartily and wholly to Christ, receiving his love, rejoicing in his grace; then shall we love whoever loves the Lord Jesus in sincerity. The majority of Church of England missionaries in India have nothing of the divisive and exclusive spirit manifested in the speech above-quoted, but willingly give the right hand of fellowship to missionaries of all Protestant denominations, as fellow-soldiers in the same great sacramental host.

The Church of England—no one proclaims it more loudly than her own ministers and leaders—consists of three parties that are, to say the least, as widely sundered in their views and spirit, as any of the Nonconformist bodies are. Yet the Bishop of Manchester lately expressed the opinion that if she were broken down and separated into these fragments, "religion would not thrive one ten-thousandth part so well as it is thriving now." A home paper asks: "Is the Bishop serious? Does he intend thus to assign proportionate power to the Saviour and the State? He will allow that, though

the Church were disestablished, the Redeemer would not on that account forsake her. As 9,999 are to 1, so is the power of the State for good as compared with the power of the Saviour." Perhaps the Bishop would explain that in his view, the alliance with the State is so pleasing to Christ that it secures 10,000 times as much of His help as the Church would have without it. In that case the marvel would be that the Lord Jesus in all his teachings, whether direct or through his apostles, has never given the least inkling of such a view. On the contrary he assures his believing people that if they will diligently hear what the Spirit saith to the churches, making it their great solicitude to do his will, his omnipotence shall go with them and give them victory. This is the victory that overcometh the world, even our faith; and when we remember that during the three centuries when the Church was most victorious, she had no connection with the State, it is surely evident that such a connection is not necessary in order that faith may be manifested.

Many of our Establishment friends have the idea that a separation of the Church and the State, is a withdrawal of the Church from somebody. But a little consideration shows that this is not the case. Religious influences are not withdrawn from a single individual engaged in administering the affairs of the State, by such a dissolution. They are just as religious, just as much governed by Christian principle, and just as likely to seek the glory of God in all they do, as while the Establishment existed. The separation simply means that the powers and resources of the State shall not be employed in supporting and honouring a particular branch of the church.

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SATURDAY, DECEMBER 30, 1871.

1871.

In a review of the past year, one of the noticeable things is the number of great conflagrations. Three in particular have occurred, either of which would be sufficient to characterize a year disastrously. We refer to the burning of Paris, the great fire in Chicago, and the great fire on the Western plains of America, simultaneous with that of Chicago, more destructive of life, and comparable with it for the destruction of property. One is reminded of a passage in Revelation (xiv. 18): "And another angel came out from the altar which had power over fire; and cried with a loud cry to them that had the sharp sickle, saying; Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." Here a great and universal judgment is ushered in by the ministration of an angel having power over fire. The fruitage of the vine of the earth is the opposite of that of the true vine, and it is gathered to be cast into the winepress of the wrath of God; and as the true Vine and its branches represent true religion, the Church of God in the world, the vine of the earth may be regarded as representing the false systems that go by the name of Christianity, but are of the earth, earthy, in their essential principles and aims. God, in his mercy, before he proceeds to extremities in dealing with a rebellious world, sends precursory judgments that by these men may be warned and prepare for the greater ones impending, or haply avert these by repentance. In Paris an extraordinary spectacle was presented to us; a determined and persistent effort on the part of the Parisians themselves to destroy that city for the embellishment of which the Emperor had been robbing all France for twenty years. Statistics have been published showing that a large majority of the French officers are unable to write, so lamentably has popular education been neglected; a more important thing seemed to be the reconstruction of Paris on a scale of unrivalled magnificence. Well, the very people for whom this was done, the Parisians themselves, men and women, went about like demons with petroleum firebrands, kindling all the fires they possibly could, and resisting to the death the men who strove to extinguish these fires. God maketh the wrath of man to praise him; he has only to remove in some slight degree the restraints which his ordinary providence imposes upon the passions of men, and they are ready for anything in the way of destruction. America needed to be warned anew against her tendency to self-glorification. No nation ever shot up to power so rapidly as she has done; the history of Chicago was being every where cited as a remarkable illustration of this; in a single generation her population had gone up to 350,000, and the queenship of the mighty West seemed to be hers. 'Is not this great Babylon that I have built,' said Nebuchadnezzar, before the great judgment that fell upon him; kindred to this was the sentiment of Napoleon III. as he drove through the streets of the Paris which he had created; and such has been the feeling of Americans as they contemplated the prodigious development of power and wealth in their country. But these and other judgments are warnings for the whole world. There are famines in Persia and China, and there is the fear of one in India.

The discovery of the great importance of the diamond fields belongs to this year, and a wilderness in the interior of Southern Africa has become the cynosure of multitudes from all quarters of the world who probably, in 99 cases out of 100, leave behind them, unregarded, indications of wealth incomparably greater than any they will there find.

To judge from the place assigned to it in the leading papers of England, the Tichborne trial is one of the great events of 1871. A stout gentleman from Australia, claims the title and estate belonging to this name, and myriads of people have given up a great deal of their time and thought and conversation to the consideration of this question. Meanwhile there are questions of vital and everlasting importance to which these lovers of excitement pay scarcely any attention. There is an inheritance, incorruptible, undefiled and unfading, a title to the wealth that is in God's own treasuries, a secret by which true happiness can be secured even in the most trying and humbling circumstances, all freely offered in Christ to the sinner; but the sinner is more interested in the question whether a man he never saw or expects to see from Australia, or a man he never saw or expects to see not from Australia, shall get a certain estate in England.

Meanwhile, the International Society is propagating itself in England, France, Germany and other European countries, breathing out destruction to all titles of nobility, and to all accumulations of wealth; subterranean mines are being carried under all institutions and constitutions in Europe, and for all any one can say, a mighty social earthquake may occur at any moment.

SUDDEN CONVERSIONS.

A good many persons have the opinion that sudden conversions are not reliable and not desirable, and they are suspicious of any movement that is characterized by such. A good many have the opinion that it is presumption in a man to refer to any particular time as that which witnessed his conversion. A good many have the opinion that Christians are not warranted in expecting to obtain assurance of their acceptance with God in this life; and that a man rightly taught will never venture to speak of any thing more than a hope of salvation. We wish to say a few words regarding each of these opinions.

The instances of conversion given in the New Testament are, to say the least, almost always instances of sudden conversion. 'This day,' said our Lord to Zaccheus, 'this day is salvation come to this house.' The man mentioned in John ix. says, 'Whereas I was blind, now I see;' and the narrative shows that it was spiritual as well as physical sight that Jesus had bestowed upon him. 'The woman that was a sinner' received forgiveness of her sins the very hour she came to Jesus with a broken and a contrite heart; and was assured by her Master that 'her faith had saved her.' Some of our modern disciples, could they have made their voice heard on that occasion, would have said, Do not forgive all her sins at once; give her forgiveness in driblets, a little at a time, that she may have to come again; and above all do not let her go away with the idea that her faith has saved her, that she has actually got salvation in this life. But the Master knows best the processes and methods required in saving sinners. The prodigal son when he came back to his father, was not kept in a servile capacity, in his rags and tatters, labouring on an outlying farm for a year, and then brought a little nearer and favoured a little more the next year, and so on, with cruel prolongation of his suspense; but he was recognized, received, embraced, and wonderfully distinguished the very moment he made his appearance at the paternal homestead. All through the Gospels, you find that the Saviour delights in the immediate reception of sinners, and never keeps them waiting when once they are willing to be his.

But let us turn to the Acts of the Apostles, and see how matters came to pass under the dispensation of the Spirit. In this book we have an account of the conversions of the first thirty years, written under the dictation of the very Spirit that is the author of conversion, so that we may expect to find abundance of the most reliable testimony in the world on this subject. Well, on the day of Pentecost, 3,000 persons, many of them strangers, gathered there from remote provinces of the Roman Empire, were suddenly convinced of their sins and need of a divine Saviour, and of the fact that Jesus was such a Saviour; they suddenly and impetuously cried out, Men and brethren, what shall we do? They were answered in a word; they suddenly received Christ as their Saviour and acknowledged him as such; and the same day they were all baptized and gathered into the fold of Christ. The Ethiopian eunuch no sooner received evidence that the

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prophecies of Isaiah concerning an atoning Saviour, were fulfilled in Christ, than he avowed his belief, and was baptized and went on his way rejoicing. The conversion of Paul was instantaneous. Peter was sent to Cornelius with words whereby he and his should be saved; and the very moment that he and his friends heard the words, they received salvation and presently joined the people of God. And so all the way through the Acts. The gaoler and his household were suddenly converted from heathenism, receiving salvation by faith. And if we take the Scriptures as our guide in this matter, we shall be led much more to expect immediate conversions, than gradual ones. The expressions used to designate this great change imply the same thing. It is called a birth, an adoption, a translation from darkness to light, even marvellous light, a passing from death to life, a justification, a transfer from a state of condemnation to one of acquittal, a reconciliation, &c. We all profess to believe in the doctrine of justification by faith. But what is justification? It is the absolving of an accused man from guilt; this surely must be an instantaneous act; it must be true of every man, this moment, that he is either justified or not.

The reason why many shrink from the belief in immediate conversions, is because they think that a full and free pardon accorded to the sinner at once, is likely to lead to abuse; it is not a safe thing to let the sinner know that God loves him, for he will presume on that and indulge in sin. If this view be correct the Gospel is a great error. The Gospel is glad tidings of salvation proclaimed to all who are willing to be saved in God's way; it begins by teaching the sinner that God gave his well-beloved Son to die for him; in other words it begins by offering him the infinite and everlasting love of God. What the law could not do, viz., ensure obedience, that is done, triumphantly, gloriously, by the revelation of God's love in Christ. Conviction of sin does not of itself give the power to overcome sin. (Rom. vii. 9 and 13-25.) The teaching of God's word is that the one only remedy for sin is God's love in Christ; God's love shed abroad in the heart is that alone which can destroy the power of sin, purify the heart, and win the whole man for God. 'We love God because he first loved us.' 'I beseech you by the mercies of God, that ye present your bodies a living sacrifice,' says the Apostle, after having described to the Romans the freeness and fulness of divine grace 'to every one that believeth;' God's love is viewed as leading to consecration. 'By grace are ye saved,' not by mixture of grace and law.

The best preparation for salvation is the [illegible]ition of one's depravity; that is, of [illegible]ter inability to do anything pleasing [illegible]ght of God, and of one's absolute [illegible]e on God for strength and inclination to his pleasure; that apart from [illegible] dead; that sin has separated us [illegible]o only is good, and the Giver [illegible]l and perfect gift. When a [illegible]ed the great lesson concerning [illegible]sees how utterly futile is the [illegible] to help God in saving himself; [illegible]t must be by faith alone, faith [illegible]st to be our strength, wisdom, [illegible] believes, and believing he [illegible]y and a heart to live for [illegible] for him.

Nothing that we have said brings any discredit upon the experience of those who are unable to refer their conversion to a particular date. If they are led by the Spirit of God, then are they the Sons of God; they have present testimony to a present fact, and the inability to tell when the work of grace began in their hearts, may not impeach that testimony.

The opinion that it is presumption in a man to refer to any particular date as having witnessed his conversion, is refuted by the arguments which we have used above, to show that the prejudice against immediate conversions is baseless. Paul certainly knew when he was converted; Lydia knew when the Lord opened her heart; the gaoler could never forget the night when he found the Lord; the eunuch would alway speak rejoicingly of the day when Philip showed him the way of life; and the 3,000 were not likely to forget the day of Pentecost.

The third opinion referred to, is also partially met by what we have said above, but we hope to say something more about it next week.

WHAT IS TRUTH?

Speaking to them. (Acts xiii. 43.) Paul and Barnabas had an appointment for the next Sabbath; but in the mean time they had enough to do in the way of instructing and praying with the numerous inquirers, Jews and Proselytes, to whose awakening the first discourse had been blest.

When the Jews saw the multitudes, they were filled with envy. (45.) How strange that men professing to be the people of God, and to be desirous of the salvation of men, should take offence because multitudes are awakened by some instrumentality other than their own. This has been seen in modern times. While the Wesleys and Whitefield were converting multitudes, the ministers of the English Church, many of them, denounced and excluded them, many more stood aloof from them, very few manifested their cordial sympathy with them; even good men seemed to experience less of satisfaction in the conversion of thousands, than they did of regret that the work should be carried on in unchurchly ways and by instruments not episcopally selected. One is reminded of the pasquinade uttered when the King of France put a stop to the meetings of the Jansenists:

De par le roi défense à Dieu
De faire miracle en ce lieu.

'God is forbidden, by order of the King, to work miracles in this place.' Some would forbid God to pour out his Holy Spirit and save souls except within the bounds of what they call 'the Church;' and these are the very persons that are doing least for the salvation of sinners. And in multitudes of instances, evidence has been given that it is possible for men to preach the Gospel from selfish motives, that they may be glorified in the salvation (or adhesion) of men.

The Gentiles glorified the word of God. (48.) Paul showed them express prophecies in the Old Testament concerning the unbelief of the Jews and the calling of the Gentiles, and they were filled with admiration of the Scriptures in which such unlikely events were predicted long centuries before. They readily perceived what the prejudices of the Jews concealed from them, that Jesus was indeed the Messiah. The Jews were bound together by a bond of such surpassing strength, that the great question with these provincial Jews was not, What is the evidence of the Messiahship of Jesus, but, What is the belief of the Jews generally regarding it? And as the answer to this was that the great body of the Jews had rejected him, their course was marked out to them at once.

Ordained to eternal life. (48.) This is in contrast with the statement about the Jews: Seeing ye judge yourselves unworthy of everlasting life. They showed themselves unworthy by their self-righteousness, unbelief and want of a sense of need. The word rendered 'ordained' means strictly and primarily 'set in order.'

Devout and honourable women. (50.) These religious women were probably converts to Judaism from heathenism. It is sad when a person's very religiousness disposes him to enter into the schemes of those who are bent upon persecuting the servants of Christ. How many devout and honourable persons were bitterly opposed to the great religious movement of the 18th century, and how many such now-a-days are incapable of recognizing the work of God among dissenters, or when carried on with more of demonstration than they like.

The disciples were filled with joy and the Holy Ghost. (52.) The Antiochians thought they had triumphed, in getting Paul and Barnabas expelled. But there was this grand result for the other side, that a church had been planted there and the Holy Spirit was filling the hearts of disciples with joy in the assurance that One mightier than all their enemies was with them.

The Lord gave testimony unto the word of his grace. (xiv. 3.) It was the word setting forth his gracious readiness to receive sinners, and He was abundantly willing that sinners should have evidence of its being his word. 'Lo, I am with you, having all power,' this promise to the first Christians would lead them to expect that just as far as they confessed Christ, Christ would acknowledge them, and certify men that these were servants of the Most High God, making known the way of salvation. If the Lord does not now give testimony unto the word of his grace, by a revelation of his power adapted to convince an ungodly world, it must be because we do not give men that testimony which is within our reach, the testimony of consecrated lives, of thorough self-denial, of cheerful suffering, of a single eye; and next, we have not faith in the readiness of Christ to do the signs and wonders of ancient time. He that believeth on me, the works that I do shall he do also, and greater. Not ye shall do them, but 'he that believeth on me.' As our faith, shall be the Lord's acknowledgment of us. Paul and Barnabas made a long stay at Iconium, a great multitude believed, a church was gathered, until at length the people got alarmed and it was resolved to stone the apostles.

He left not himself without witness. (17.) He in time past suffered the nations to walk in their own ways, in that he gave them no express revelation; but they were verily guilty in worshipping the 'vanities' of Grecian mythology, for all the processes of nature bore testimony to his eternal power and Godhead, his unity, his goodness.

Stoned Paul. (19.) These Jews of Antioch and Iconium were determined to stone Paul, and here at last they were allowed to have their wish. They despatched him and drew his carcass out of the city, with abundant marks of hatred and contempt, and having flung him to the dogs and kites, returned triumphant, and thanked God that they had got rid of this pestilent preacher. But they had forgotten to get God's permission. God preserved his servant, and suffered not a hair of his head to perish.

Taught many. (21.) Discipled many.

Returned again to Lystra, Iconium and Antioch. One would hardly have expected them to come back so quickly to the cities where they had been so shamefully treated. The Lord gave them boldness and a fear seemed to come upon their enemies. In each of these places there was a flock of the Lord, and the under-shepherds felt a pressure upon them to look after them and strengthen them in their faith.

We must through many tribulations enter the kingdom of God. (22.) There is nothing arbitrary about this 'must.' They only who witness for Christ here are heirs of salvation; and they who do so, awaken the world's antagonism. The world in these days has brought forward a compromise, a treaty of peace, having certain stipulations on both sides; the Christian is to adopt the world's idea of charity and expediency, and conform to its laws to a certain extent, refrain from judgment and entertain hope; and the world will pay a certain deference to Christ and the Bible, and refrain from persecuting Christians, will even show them respect and indeed take the name of Christian itself; but there must be no unseasonable introduction of religious topics, no offensive and vulgar protest against the pleasures and pursuits which the world judges fit. And we hear Christians complimenting themselves upon the wonderful improvement which they have brought about by this treaty of peace, and complacently contrasting the present age with the dark ages of persecution that used to be. Nevertheless, the word of the Holy Ghost standeth sure; he that will live godly in Christ Jesus will suffer persecution.

When they had ordained them elders in every church. (23.) During the absence of Paul and Barnabas they had met together and the Holy Spirit had not only bestowed gifts but given opportunity for their manifestation; it had become evi-

dent in every church who was specially fitted for leadership; these were brought to the notice of the apostles when they returned, and were set apart by them as elders.

Notice.

Received for the Rev. Narayan Sheshadri's work at Jaulna, from S. R. W. Rs. 5; from S. K.'s family Rs. 10.

Epitome of News.

Saturday, December 23, 1871.

—*Times of India:* "The printer and publisher of the *Indian Daily News* has been mulcted in the nominal penalty of Rs. 10 for publishing in the columns of that journal an advertisement announcing the raffle for the 'valuable freehold tea estate situated at the foot of the Himalayas.' This decided action on the part of the Lieut.-Governor of Bengal will effectually put an end to all public raffles and lotteries for the future."

Good. We have had enough of undecided action in this matter.

—*Deccan Herald:* By private letter from Indore we regret to learn that the powder magazine of the Maharajah Holkar, on the south side of the city of Indore, exploded a few days ago, causing the death of from 70 to 80 persons. Nearly two lakhs of rupees' worth of property was destroyed.

—Last evening we had a fall of rain. This extraordinary year maintains its character to the last.

—*Times of India:* "The Lord Bishop held a confirmation in the Cathedral last evening, when nineteen candidates received the rite. They were presented to his Lordship by the acting Archdeacon and by the Minister of Trinity Church, Sonapore. The Bishop delivered a most impressive charge on the occasion, reminding the candidates of their responsibilities and trials in connection with the heathenism around them."

"The annual meeting and exhibition of the Schools of the Scottish Education Society were held in the Town Hall, on the 21st instant. Specimens of the pupils' work in drawing, mapping, wool and fancy work, were distributed through various parts of the room. Several of the drawings exhibited were remarkably well executed, and deserving of more than a passing notice, one in particular (a water-fall sketch), said to be the production of a very young pupil, possessed considerable merit, and the general execution and style of the drawings was above the usual schoolboy production."

The children were examined in Scripture, having been previously examined in secular subjects by the Educational Inspector. The attendance in the two Schools, under Mr. MacDonald and Mr. Lumsden, is about 200. Grant-in-aid this year Rs. 4,355, averaging Rs. 27-4 for each pupil presented.

—*Indian Daily News:* "In a minute recently recorded by the Lieutenant-Governor of Bengal, on the operations of the Income Tax Act in the Lower Provinces, His Honour is said to have observed that the Hindoo priests, who generally earn large sums of money annually, should not be exempted from assessment, and that provision should be made in the ensuing year for such assessment. His Honour has received information from certain district Commissioners, and he himself bears testimony to the fact, that several Hindoo priests earn from Rs. 5,000 to Rs. 6,000 per annum."

—Of the 227 candidates who successfully passed the Matriculation Examination in connection with the Bombay University, 160 are Hindoos, 39 Parsees, 26 Christians, and 2 Mahomedans.

—Laljee Vissonjee, an insolvent, has been sentenced to two years' imprisonment for dishonest insolvency.

—A man was last week sentenced to death by the Judge of Chittoor (Madras Presidency) for the murder of his wife. The act was committed by dropping a large stone upon the girl when she was asleep.

—The statement that at the time of the Viceroy's recent journey from Madhapore to Umritsur all ordinary traffic was stopped for three days, is denied by the *Pioneer*.

Monday, December 25.

—*Overland Mail, December* 1: To the unanimous regret of Englishmen, Colonel Rossel was executed at Satory on November 28. With him were also shot Ferré and a sergeant. Crémieux has also been executed at Marseilles.

King Victor Emmanuel opened in person the Italian Parliament in Rome, on November 27. There was the greatest enthusiasm in the city and within the Chamber.

The Pope has signified that it is not his intention to leave Rome.

The turbulent demonstrations against the Belgian Ministry have been renewed.

The new Solicitor-General, Mr. Jessel, has been re-elected for Dover, defeating his opponent, Mr. Barnett, by 1,231 votes to 1,143. There were some disorderly proceedings and window smashing on the evening of the day of election.

The deepest interest has been taken in the fate of Bishop Patteson, murdered by the natives of the island of Santa Cruz.

By means of forged telegrams reporting the amalgamation of the Midland, and the Manchester Sheffield, and Lincolnshire Railway Companies, some great Stock Exchange fluctuations have been brought about this week.

The long and severe cross-examination of the witness Baigent has revived intense interest in the Tichborne trial. There has been great excitement in court this week.

Amongst the deaths recorded this week are:—Lieut.-Col. F. Todd, late Grenadier Guards; Lieut.-Col. R. Manners, late 59th Regt.; Lieut.-Col. F. E. Laing, Bengal Staff Corps; Lieut.-Col. G. F. Parlby, late 14th Light Dragoons; Capt. A. B. Onslow, 43rd L. I.; and Lady Fergusson.

The general disturbance that at present prevails on this world of ours in the way of earthquakes, typhoons, conflagrations, &c., seems to have extended to the central luminary of our system. According to the astronomers there has been a tremendous outbreak in the sun. An enormous protuberance, which the wonderful appliances of modern science soon ascertained to be composed of hydrogen gas, was suddenly projected from its body and floated at the height of some 15,000 miles above the chromosphere, although still connected with it by three or four bright vertical columns. About half an hour afterwards, the whole of this was blown to shreds by some inconceivable rush from beneath, and in ten minutes the space above the solar surface was filled with the flying *débris* to the height of more than 200,000 miles!

Notwithstanding all the efforts made in his behalf, Rossel was executed at Satory on the morning of Tuesday, November 28, in company with Ferré and a serjeant of the 45th Regiment named Bourgeois. Bourgeois was the first to know his fate. At four A.M. he was marched from the Chantiers Prison to the Central Prison, in which Rossel and Ferré were confined. Though not told so, he guessed that this hour had come, and asking for a cigar, smoked and drank wine tranquilly in his cell, while the other prisoners were being awakened. The advocate, Albert Joly, aroused Rossel from a sound sleep. Rossel said, "Friend, is it for this morning?" Upon being answered in the affirmative, he begged to be left alone for a few minutes, but this requested was refused. Rossel then dressed rapidly, and embraced Albert Joly. The Protestant minister Passa prayed with him. The execution is thus described by a correspondent of the *Daily Telegraph*:—

It was about ten minutes past seven o'clock when the three carriages reached the butts at Satory. The first to alight was Rossel, who, although deadly pale and apparently cramped in his legs, seemed to be perfectly collected, and continued in conversation with M. Passa, on whose arm he leant, until he took his place on the right, opposite the firing party of his own corps, Ferré going on the left, and Bourgeois to the centre, each prisoner being about fifteen yards from the other. Ferré had to be lifted out of his conveyance, but, once on the ground, he seemed to pull himself together with a mighty effort, and walked firmly to his place—the Abbé Folley, with blank despair on his face, attempting still to make him listen to spiritual advice. Bourgeois had evidently hoped to brave through the entire affair, but gave way at the last, and had to be supported by the priest who was with him. Then came forward the three *greffiers*, or military secretaries of the second, third, and fourth courts-martial, who read over the sentences of each prisoner; the audience seeming to feel that every word uttered brought three human beings nearer and nearer to their awful doom. It was now about twenty minutes past seven. There was a pause, during which M. Passa took leave of Rossel, and the Abbé Folley, quitting the side of Ferré, sprang towards Rossel, kissed him on both cheeks, and withdrew. A terrible pause of about two minutes ensued, during which the senior medical officer on duty drew near to Rossel, and persuaded him to have his eyes bound. Rossel drew a white handkerchief from his pocket, folded it carefully and coolly, and handed it to M. Passa, who still lingered by him; the Abbé Folley performing the same office for Bourgeois, who was by this time evidently shaking as he stood. Ferré would not have his eyes bound, but folding his arms, put himself into a position which certainly savoured somewhat of a wish for effect. Thirty seconds more, and at a wave from the swords of the three non-commissioned officers commanding, the firing parties advanced to within ten paces of the prisoners. Another movement of the swords, and at one volley the thirty-six men fired together. Rossel, as men usually do when shot through the heart, bounded from the ground, and fell backward stone dead; but two distinct subsequent shots told that the other prisoners had to receive the *coup de grâce*.

The hearing of the case of Sheppard *v.* the Rev. W. J. E. Bennett, vicar of Frome Selwood, Somerset, was commenced, before the Judicial Committee of Privy Council, on November 28, and is now proceeding. It will be remembered that in some works which Mr. Bennett published he advocated the doctrine of the Real Presence in the Eucharist, together with a sacrifice, adoration, &c. The charges against him in the Court of Arches were that he had promulgated certain doctrines regarding the Holy Communion which might be classed under the following categories:—1. Opinions with respect to the presence of the Lord in the blessed sacrament. 2. Opinions with respect to a sacrifice said to be offered in the administration of that sacrament. 3. Opinions with respect to the adoration of the consecrated elements and of our Lord in that sacrament. It was alleged in the criminal articles that Mr. Bennett had promulgated opinions upon all these subjects which were heretical, and which contravened the formularies of the Church. Mr. Bennett did not appear, and Sir Robert Phillimore, the Dean of Arches, in an elaborate judgment, decided in favour of Mr. Bennett on some points and against him on others. Against these points, in which the Dean of Arches gave judgment for Mr. Bennett, Mr. H. Sheppard (or rather the Church Association, who are the real promoters of the suit) appealed. Dr. Pusey has issued an address to Catholic members of the Church of England, urging them to pray that the decision of the Judicial Committee may be in accordance with their views. On the other hand, a correspondent of the *Record* urges united prayer in order that a decision may be arrived at in favour of Evangelical truth.

Gaston Cremieux, a young barister of Marseilles, who took a leading part in the attempt to establish the Commune there in March last, was executed yesterday. As in the case of Rossel, every effort was made, but without avail, to save the condemned man. When the fatal decision was announced to him he said, "I will show how a man dies." On arriving at the place of execution he took off his coat and stood upright. He urged the firing party to aim at his heart, and not at his body. He eyes were not blindfolded. He cried, "Vive la République!"

The *Journal Officiel* states that the satisfact[ion] made by the Chinese Government in consequ[ence] of the Tien-tsin massacre consists of the foll[owing] particulars:—

1. The Chinese Government has [ordered] death upon twenty-one persons whose [guilt] proved, and twenty-five others have b[een] ported.

2. The chief magistrate and the s[ub-pre]fect of Tien-tsin have been degrade[d].

3. Various indemnities, amounti[ng] to 3,450,000 fr., have been paid. [These] be applied for the benefit of the [families] victims and for the reconstruction [of] that were destroyed.

4. The Chinese Government [is] having works executed at the co[st] Tien-tsin for the purpose of p[lacing] stones upon the graves of the [victims]. erect at the entrance of the cem[etery] remains are deposited a memoria[l] will be inscribed an official proc[lamation] to the punishment of the culprit[s].

calumnious accusations directed against the Christians and the missionaries.

5. The Emperor of China has expressed the regret which those violent acts have caused him in the letter which he has instructed his Ambassador to deliver to the President of the Republic.

—It is supposed that the peculations of the New York Ring amount to 75 or 80 millions of dollars (15 millions sterling).

—*New York Times:* "A well-known Mormon, writing from Beaver, under date of Oct. 31, says:—'Brother Brigham arrived here this morning, and after a rest of about five hours, left for St. George, on the Southern border of the Territory. He was escorted by twelve mounted men of the Nauvoo Legion. I am told,' says the writer, 'that he has bade a final adieu to Salt Lake City. This movement of Brother Brigham is greatly agitating the minds of the people hereabouts.'"

—Mr. Blaney recommends the adoption of an organized district system for the assistance of the European poor of Bombay.

—Rome is now the capital of Italy in the fullest sense. The King, the Government, the Legislature, are all fairly installed there, and go about their business just as if there was no such place as the Vatican, and no such person as the Pope. The King comes in, but the Pope does not go out, and we shall hear no more about flights to Pau. The ceremony of opening Parliament created indescribable enthusiasm.

Tuesday, December 26.

—The *Witness* (Lucknow): "We have received a copy of the first paper—*The Chicago Tribune*—issued at Chicago after the great fire. It is printed on a half sheet of very thin paper, and is filled with particulars of the great calamity. A long list of lost children appears in one column, and harrowing stories are related of the sufferings of the unfortunate people. While seventy thousand persons were lying without shelter in the open plain, a cold, chilling rain came on, continuing all night, and the next morning thirty dead children were picked up where they had perished in the rain. The poor little things had died alone, like young birds beaten out of their nest by a storm. The contributions which were flowing in from all sides have, perhaps, never been surpassed, either in the amount given or in the spontaneous outburst of sympathy from the donors. One New York merchant gave a lac of rupees, and one hundred others gave twenty thousand each. They had more than four million rupees in hand for the sufferers before the smoke had cleared away from the desolated city. The people of Chicago were cheerful, and the *Tribune* says: 'The Christian world is coming to our relief. The worst is already over. In a few days more all the danger will be past, and we can resume the battle of life with Christian faith and Western grit.'"

"The Rev. Mr. Dall seems to give the Brahmos no little trouble. After solemnly and publicly uniting himself with them, he continues to teach and preach doctrines which are contrary to their creedless creed. The *Indian Mirror* is justly, but most inconsistently, displeased with this conduct, and 'warns' Mr. Dall that his course is very improper. It does not deal with this Indian Voysey as it would have the Church deal with the original Voysey. If a Christian clergyman ignores vows, creeds, laws, and all manner of obligations, and deliberately takes money from the Church to support him while he opposes Christianity, he must be indulged in all these trifling peculiarities. It is bigotry to oppose him, and 'liberal' men would not be found in the lists against him. But if a Brahmo is not true to a creed which we are constantly told does not exist, he must be marked at once. We respectfully suggest to Mr. Dall that he join Mr. Voysey's *liberal* Church."

"As matters now stand in India, we cannot but hope that Government aid may be withdrawn from the empty churches in which Christian worship is travestied at the expense of the public. In stations where the Church Missionary Society has a missionary, his services could be obtained, and in most cases his preaching would be found more acceptable than that of Anglican chaplains. The Rev. Mr. Ellwood's chapel in Lucknow is crowded every Sunday, while about two dozen persons are said to wait on the ministry of the civil Chaplain. It would be good economy, to say nothing of higher interests, to let Mr. Ellwood take his congregation to the civil church, where they could be comfortably seated without disturbing those who now worship there. In many other stations similar arrangements could be made with great advantage to all parties concerned."

"During the past fortnight our streets have been crowded with multitudes of men returning from the great Ganges melas: carrying vessels of the sacred water to their distant homes or temples. Whenever we see these multitudes, toiling thus fruitlessly, we are compelled to believe that one great cause of India's poverty is found in the great amount of just such mis-directed labour as this. The labour now expended in carrying Ganges water hither and thither through the length and breadth of India, if applied in some wealth-producing form, would support and equip an army of men equal in number to the hundreds of thousands who waste their labour in this manner. If the rajahs and mahajans who employ men for this non-productive service would turn the industry of these men to raising food for the people, every town and village of India would possess a reserve store which would reduce famine to mere scarcity, and give the average ryot such a margin of income that destitution and distress would be unknown, except where the result of indolence or special misfortune."

Wednesday, December 27.

—60 miles of street were burnt in Chicago.

—Mr. Roberts, ex-Magistrate, Calcutta, has accepted the office of Superintendent of Stamps and Stationery.

—A most singular suit was lately filed in the Court of the Deputy Magistrate of Ranaghat, Bengal. An old Brahmin had a daughter, for whom many suitors contended. The father, however, kept raising her dowry higher and higher, in the hopes of getting as much as possible for her, until the girl, tired of waiting for a husband, eloped for nothing with a lover of her own choice. The father sued the young husband on the ground that he had caused him great pecuniary loss. The Judge, however, was with the young people.

—*New York Times*, November 9: "The elections for the present year have now all been held, and the result has been an almost unbroken series of Republican victories. Commencing with the State of Connecticut in April last, the current of popular opinion has moved steadily onwards in the same direction, including in its sweep the States of *Maine, California, Ohio, Pennsylvania*, Iowa, Rhode Island, and finishing upon Tuesday last with Massachusetts, New Jersey, Wisconsin, *Illinois*, Minnesota, and New York. Everywhere in the Northern States, from the Atlantic to the Pacific, the Republican party has more than held its own, and, so far as can be judged, it is stronger with the people to-day than at any period of its existence. Indeed, it is the only party worthy of the name, now existing in the country. The opposing factions, classed under the general name of Democracy, are utterly demoralised and distracted, without union among themselves, without organisation, without leaders, and without principles. The only ties that bind them together are hatred of the patriotic Republican party, that has ruled the country for the last ten years, and the common hankering for the spoils of office that have so long been out of their reach. Tammany Hall, their last stronghold, and the nucleus around which they hoped to rally for the campaign of 1872, has turned out to be only a den of thieves, and its inmates were routed on Tuesday last, and have now everything to fear from the terrors of the law."

—The *Bombay Gazette* hears that it is reported in the bazaar that the ship *Percy Douglas*, Captain LeRiche, from Rangoon to Bombay, laden with rice, has been lost, two days out from Rangoon, on the Kishna shoal.

—A Society for aiding the destitute poor has been formed in connection with the Mission Church, Girgaum.

—A respectable member of the Kapole Banya caste, aged about forty years, advertises in a native newspaper that he is anxious to marry a respectable widow of his caste.

—The *Bombay Chabook* says: "We learn from a reliable source that H. H. Mulharao, the present Gaekwar of Baroda, intends to file an action of libel against the proprietor of the *Pioneer* newspaper, in consequence of a certain article that lately appeared in that paper against His Highness.

—New barracks to accommodate 5,000 soldiers are to be built at Asseerghur.

—An organ, just built for St. Mary's Church, Nottingham, cost £12,000 without the case. It has three pairs of bellows worked by hydraulic engines.

—*Times of India*; London: Another scandalous acquittal of an ex-French soldier, and German prisoner, for a cowardly and deliberate murder committed on one of the German garrison remaining in France has occurred. The story will be found related at some length in the daily papers. That a Seine Jury should incur the disgrace of not only denying justice but of glorifying a crime undisputed in its facts, and unprovoked and barbarous in its committal, is much to be deplored.

Thursday, December 28.

—A colossal statue of the Rev. Robert Hall has been erected in the city of Leicester.

—*Bombay Gazette*: "From New Year's Day the through booking of passengers and goods from any one point to any other in the railway system, without regard to intervening changes of transport from one Company's lines to another's, will be introduced into India."

—We (*Deccan Herald*) are delighted to hear it has been decided to make a slight increase in the pay of Subalterns of the army.

—*Madras Athenæum*: "Famine in Ganjam preceded Lord Napier's arrival in Madras, and it is likely immediately to precede his departure, and to force on the construction of works which have been long deemed desirable and necessary. Colonel Fisher has quickly followed up the information sent by the Collector and Agent of the imminence of the famine by proposing famine works. One of these works is no less than a portion of a scheme for connecting Bimlipatam with the Chilka Lake, and, therefore, with Calcutta."

—The Rev. Sudoba B. Powar denies the statement made some time ago that he has joined the S. P. G.

—*Times of India*: "We hear that a graduate, with some of the ex-students of the Elphinstone College and the Poona Civil Engineering College, intend to open an English morning school in the building in Kalbadavi Road, lately occupied by the Government Book Depôt. The promoters undertake to teach English, Sanscrit, Marathi, and Gujarathi up to the matriculation standard."

"A very melancholy occurrence took place on Tuesday evening at the village of Penn on the mainland, resulting in the death by drowning of Mr. Walter Williamson, a promising young man who had just completed his 21st year, eldest son of Mr. George Williamson, of the Customs' Preventive Service, Mazagon. Young Mr. Williamson, along with a few companions, went across the harbour on a shooting excursion, to spend their Christmas holidays, and on the evening of Tuesday he went into a tank at the village of Penn to bathe. Whilst swimming about, he was seized with cramp and sank before assistance could be rendered.

—The Report of the Indian Telegraph Department shows the following remarkable increase in the number of foreign telegrams: 1868-69, 32,559; 1869-70, 43,291; 1870-71, 67,020.

Friday, December 29.

—Our contemporaries publish the following special telegrams, London, Dec. 8: Lowe, at Halifax, publicly reproached Dilke, challenging fullest discussion before Parliament.—Official correspondence on Collier's appointment published, damaging Gladstone and Lord Chancellor.—During the crisis of the Prince's illness, the public anxiety and sympathy were unprecedented; business was neglected, and public meetings were postponed.—At Manchester, royalty triumphant, republicanism checkmated.—Aborigines Protection Society remonstrating with Government on Polynesian slavery.—*Obituary*: Lady Burgoyne.

Dec. 23. Claimant's counsel in Tichborne case closed on the 70th day; presented strong case. Arthur Orton not produced. Public anxiously await defence.—National subscription commenced for the restoration of Warwick Castle. Considerable excitement on Orleans Princes taking their seats in the Assembly, despite Thiers' Income-tax under discussion.

—A special telegram to the *Pioneer*, from its correspondent with the Left Column of the Lushai Expeditionary Force, says:—"Kholell was captured and burnt after a running fight on the 23rd. Two other villages with granaries were destroyed. Two sepoys killed and four wounded. The artillery is still at Tipai Mookh."

—Deaths last week, 311.

—A crazy man, armed with revolvers, appeared at Bishop Colenso's place, and before he was arrested shot Mr. Meek, a steward, though not dangerously.

—*Bombay Gazette:* "On Friday night last the cold was so intense at Surat that two natives who were sleeping at the bunder were found dead the following morning."

Selections.

PLENARY INSPIRATION.

SIR,—A few days ago an article appeared in your columns in review of a work published by Archdeacon Pratt on "Scripture and Science not at Variance" in which it was maintained that the theory advocated by its Author, "plenary inspiration," could not be upheld. I trust the great importance of the subject will secure me a hearing—and sufficient excuse for offering a few observations. I have not seen the Archdeacon's work. I therefore am ignorant of the way in which he has treated the subject. I have no doubt however that he has done so ably. I entirely agree with him regarding the theory of plenary verbal inspiration. I cannot admit for a moment the counter one of "partial inspiration." I fully concede that God has spoken by human lips and written by human pens, still what has been thus communicated to our race I fully believe is superhuman, supernatural, and divine. The thoughts are God's thoughts; the words are God's words. I can see no safety in any thing short of this. I don't know to what discrepancies, admitted by the Archdeacon, you allude. Doubtless there are such to be found in our Bible as it now stands; there are none however of any real importance. God has preserved His word from error. In the article in question it is held that human instinct perceives what is inspired in the Scriptures and what is not inspired. And then these instances are given to illustrate man's power of discrimination. David was inspired when he wrote. "The heavens declare the glory of God," and "Wherewithal shall a young man cleanse his way," but not a bit inspired when he told Solomon not to let "the grey hairs of Shimei go to the grave in peace?" I firmly believe that David in both these places spoke by inspiration as well as when he penned the exquisite 23rd Psalm. I emphatically and utterly deny that human instinct or even reason can tell what passages I am to receive as Divine and what I am to reject as the mere effusions of unaided men. Will human instinct tell me where revelation begins and where it ends? What mortal amongst the fallen sons of Adam will undertake to point out in the Scriptures what God calls on me to accept and what to lay aside? Human instinct, human reason, or human wisdom does not know God, then how can it determine what part of the sacred volume is from God and what part the mere sentiments of the writer? I strongly believe that the theory of "partial inspiration" is the handmaid of scepticism, the high road to infidelity, which is now always so rampant on all sides. What has brought Colenso to his present mournful and unenviable position? What has launched him on the shoreless sea of error? I believe holding "partial inspirations?" He exerted human instinct and sagacity at the standard—the unerring standard, to test how much of the Scriptures are inspired. Lamentable indeed has been the issue. Let others take care of themselves on so dangerous a rock. Undoubtedly all parts of the Bible are not equally important, but they are all given by inspiration of God. I will only refer two passages of the Scriptures in support of "plenary verbal inspiration." The first is 2nd Timothy iii. 16: "All Scripture is given by inspiration of God." The other is 2nd Peter i. 21: "Prophecy came not in old time by the will of man: but holy men spake as they were moved by the Holy Ghost." Who will dare in the face of this plain, direct, and dogmatic teaching to assert that every part of the Word of God is not inspired?

I will now give the opinion of one whose remarks are well worthy of a patient and careful investigation. I know of no man more competent to speak on so grave a matter. He is well known as a clear and forcible writer—as an able and deeply-taught divine—the Rev. S. C. Ryle: I feel no hesitation in avowing that I believe in the "plenary inspiration" of every word of the original text of Holy Scripture. I hold not only that the Bible contains the word of God, but that every jot of it was written, or brought together, by divine inspiration, and is the word of God. I entirely disagree with those who maintain that the writers of the Bible were partially inspired, or inspired to such a limited extent that discrepancies, inaccuracies and contradictions to the facts of science and history, must be expected and do exist in their writings. I utterly repudiate such a theory. I consider that it practically destroys the whole value of God's word, puts a sword in the hand of infidels and sceptics, and raises far more serious difficulties than it pretends to solve. I grant freely that the theory of "plenary verbal inspiration," involves some difficulties. I do not pretend to answer all the objections brought against it, or to defend all that has been written by its supporters. I am content to remember that all inspiration is a miraculous operation of the Holy Ghost, and (like every operation of the Holy Ghost) must needs be mysterious. It is an operation of which not forty men in the world have been made the subjects, and the manner of which not one of the forty has described. It stands to reason that the whole question of inspiration, like everything else supernatural, must necessarily contain much that is mysterious, and much that we cannot explain. But the difficulties of the "plenary and verbal" theory appear to me mere trifles, compared with those which surround the common theory of "partial inspiration." Once admit the principle that the writers of the Bible could make mistakes, and were not in all things guided by the Spirit, and I know not where I am. I see nothing certain, nothing solid, nothing trustworthy in the foundations of my faith. A joy has descended on the book of God and enveloped every chapter in uncertainty; who shall decide where the writers of Scripture made mistakes, and where they did not? How am I to know where inspiration ends, and where it begins? What I think inspired another may think uninspired. The texts that I rest upon may possibly have been put in by a slip of the pen. The words and the phrases that I love to feed upon may possibly be weak earthly expressions, in writing which the Author was left to his own private uninspired mind! The glory is departed from my Bible at this rate. A cold feeling of suspicion and doubt creeps over me as I read it. I am almost tempted to lay it down in flat despair. A partially inspired Bible is little better than no Bible at all. Give me the "plenary verbal" theory with all its difficulties, rather than this. I accept the difficulties of that theory and humbly wait for their solution; but while I wait, I feel that I am standing on a rock. I grant the existence of occasional difficulties and apparent discrepancies in Scripture. They are traceable, in some cases, I believe, to the errors of early transcribers; and in others to an ignorance of explanatory circumstances and minute links and details. To tell us that things cannot be explained, merely because we are not at present able to explain them, is childish and absurd! "He that believeth shall not make haste." Isaiah xxviii. 16. A true philosopher will never give up a sound theory on account of a few difficulties; he will rather say, "I can afford to wait, all will be plain one day." For my own part, I believe that the whole Bible, as it came originally from the hands of the inspired writers, was virtually perfect and without flaw. I believe that the inspired writers, were infallibly guided by the Holy Ghost, both in their selection of matter and their choice of words. I believe that even now, when we cannot explain alleged difficulties in Holy Scripture, the wisest course is to blame the interpreter and not the text, to suspect our own ignorance to be in fault, and not any defect in God's word. The theological system of modern days, which delights in magnifying the so-called mistakes of the Bible, in explaining away its miraculous narratives, and in making as little as possible of its Divine character and supernatural element, is a system that I cannot agree with. It seems to take a rock from beneath our feet and plant us on a quick-sand. It robs us of bread, and does not give us in its place so much as a stone. Nothing to my mind, is so unutterably painful as the patronizing tone of compassion which the modern advocates of "partial inspiration" adopt in speaking of the writers of the Bible. They write and talk as if St. Paul and St. John, and their companions, were nothing better than well meaning pious men, who on some points were greatly mistaken, and far below our enlightened age! They speak with pity and contempt of that system of divinity which satisfied the master builders and giants of the Church in bygone days? They tell us complacently that a new theology is needed for our age, and that a "freer handling" of the Bible, with pens untrammelled by the fetters which cumbered former interpreters, will produce, and are producing wonderful results. I thoroughly distrust these new theologians, however clear and plausible they may be, and I expect the Church will receive no new lights from them. I see nothing solid in their arguments, and am utterly unmoved by them. I believe that the want of our age is not more "free" handling of the Bible but more "reverential" handling, more humility, more patient study, and more prayer. I repeat my own firm conviction, that no theory of inspiration involves so few difficulties as that of "plenary verbal inspiration."—A. B. *in the "Friend of India."*

SCIENCE AND HUMAN BROTHERHOOD.

HUXLEY, in one of his "lay sermons," devoted to showing the influence of the growth of natural knowledge in improving the moral and physical condition of the race, supposes the first president of the Royal Society of London, which was founded just after the great fire in 1666, to revisit the earth once more, and pictures his surprise on learning that although London contains tenfold more inflammable matter than it did in his day, the rooms being filled with woodwork and light drapery, and every corner of the streets and houses with explosive and inflammable gases, it had never since then been burnt down, and that, owing to the invention of engines for throwing water, not even a street is ever destroyed by fire. This sermon was delivered in 1866. If Lord Brouncker had delayed his visit, however, five years, he would perhaps have found in the burning of Chicago some reason for doubting whether natural knowledge had done for the world all that the learned professor claims for it, either in the matter of preventing great conflagrations or of mitigating their consequences. For the growth of natural knowledge has had a double set of effects on human society. There is no question as to the enormous increase of comfort and security which it has wrought, and as to the influence it has had through this comfort and security, in "altering our modes of thinking and our views of right and wrong." But it has enormously increased the area over which any great calamity is felt, at the same time that it has increased the area from which succour and sympathy are drawn.

A more striking example of this could not be desired than is furnished by the burning of Chicago. Chicago is, perhaps more distinctly and peculiarly than any city which exists, or has ever existed, the product of "the growth of natural knowledge." All other great cities, whether of the New or Old World, have had their foundations laid by accident, and have owed their rise to slow accretions of population, brought to them in the course of ages by all sorts of agencies, political, social, and commercial. Wars, famines, invasions, revolutions, the aimless wanderings of exiles and malcontents, the flight of criminals, the fears or necessities of sailors, the needs of barbarous tribes, or the flow of great rivers and the temptation of rich soil, have combined to build up nearly all of them in the slow course of centuries. This may be said with more or less accuracy of New York, Boston, Philadelphia, New Orleans, and Cincinnati, even, as well as of Rome, London, Paris, Berlin, Vienna, Venice, and Constantinople. Chicago, however, owes nothing, or next to nothing, to the past, and has no roots in human traditions or weakness. It is distinctly the product of steam-travelling and electrical communication, and is the work of a single generation. It was created for the express purpose of receiving and distributing the products of the North-west, and was run up like a warehouse or factory. Without the railroad and telegraph it could not have been created or, if it had been created, it would have been of no use. Its very existence, under all the circumstances, would probably surprise Lord Brouncker far more than the immunity of London from great fires. The invention of the fire-engine is no doubt a great thing, but the creation of a city nearly as large as London at the time of the Great Fire, in the middle of a remote wilderness, within a period of forty years, is a far greater thing, even from the merely scientific point of view.

It is not true, then, apparently, that the march of science has made the burning of large cities henceforth impossible. Under certain conditions of weather and material, in any modern city, fires may still break out which no machines yet invented can check. It would indeed appear, from the experience of Chicago, then when the fire attains a certain volume its power becomes something which no machine is ever likely to be able to check, and against which no habitable building can be made "proof." Moreover, when a city burns in our time, science carries the desolation over the civi-

lized world. The terror which spread through the streets of Chicago was felt almost as acutely in the streets of New York and London. The flames which raged there threatened full as many homes elsewhere, homes in other cities, with desolation. It was not the savings of the people of Chicago only which were destroyed, but the savings of at least as many more who never came within a thousand miles of it, and with their savings nearly everything that made life sweet. There is something grand about this, but there is also something which everybody must, in his secret heart, find appalling. There is no place on the globe now to which a weary man can go for rest; no "boundless contiguity of shade" to which the storms that shake the busy world cannot find an entrance. The fortunes of the whole race are being so closely linked together by science, that there is nobody, from the hod-carrier up to the millionaire, who may not any morning read in the paper news from the uttermost ends of the earth depriving him of his fortune or his daily bread.

On the other hand, while the citizens of London after the great fire, and the citizens of Lisbon after the great earthquake, were, like the famine-stricken Hindoos and Persians, left in their misery to battle as best they could with their sufferings and losses, Chicago, after spreading her losses over the civilized world, finds the civilized world come to her assistance. Nothing would probably have astonished Lord Brouncker more than to see countless tons of relief stores hastening, with the speed of the wind, along dozens of our highways to the scene of the disaster, while the fire was still raging, and poured out lavishly on the victims before they had fully waked up to the fact that they were really homeless and ruined.

If it be true, as it undoubtedly is, that no sentiment, whether good or bad, can ever become strong which does not find expression in action, the effect of the possibility of relieving distress at great distances, in stimulating the feeling of the unity of the human race, and diminishing the dividing force of political boundaries, can hardly be overrated. That this great impulse to brotherly love should come, too, from the working of two mechanical inventions is, perhaps, as marvellous an illustration as was ever seen of the way in which the most material of agencies contribute to the moral elevation of the race. "May God"—to use the words in which oldGrotius closes the great book in which the doctrine of the unity of mankind found the noblest recognition it ever got from jurist or legislator—" write this lesson—he who alone can—on the hearts of all those who have the affairs of Christendom in their hands; and may he give to those persons a mind fitted to understand and to respect Rights, divine and human, and lead them to recollect always that the ministration committed to them is no less than this, that they are the governors of man—a creature most dear to God."—*Nation.*

Miscellany.

—A correspondent sends us the following extract from the *Methodist Recorder:* Sir,—The letter in last week's *Recorder* intimating the perilous lethargy of the Church and nation in reference to the subject of Popery is seasonable. The recent events in France, Italy, Austria, and Spain, the loss of the temporal power of the Pope, and the religious liberty established on the Continent, might easily lead us to suppose that the foremost Protestant nation is not in danger from Roman Catholicism. Let it be remembered that in other countries there are yet scores, if not hundreds of millions of devotees at the shrine of Rome, the spirit of Popery is as intensely intolerant as ever, and the dethronement of the Pope does not make one monk, one nun, one priest the less in this country. It is a matter of satisfaction to mark other nations jealously watching that spiritual power which would fain crush out all liberty of speech and action. For three hundred years, however, England has been saved from the bitter experience of her neighbours, and now, alas! seems in some measure prepared, under the name of liberty, to nurse that system of evil and those doctrines of devils which her confessors and martyrs eschewed with such uncompromising hatred. Here may be her great danger, and thus possibly a Puritan exposition of prophecy may come to pass, that for three years and a-half, and previous to the utter fall of Popery, the British Islands will be visited with the sorest, sharpest, and worst persecution that has ever been realised. That Popery deliberately contemplates a conflict in this country may be gathered from the written words of Dr. Manning, the Romish archbishop: "If ever there was a land in which work is to be done, and perhaps much to suffer, it is here. I shall not say too much if I say that we have to subjugate and subdue, to conquer and to rule, an imperial race; we have to do with a will which reigns throughout the world, as the will of old Rome reigned once; we have to bend or break that will which nations and kingdoms have found invincible and inflexible. Were heresy (*i. e.*, Protestantism) conquered in England, it would be conquered throughout the world. All its lines meet here; and therefore in England the Church of God must be gathered in its strength."

That the state of the Church of England is becoming satisfactory to the Church of Rome, we may also infer from the reported speech of the same gentleman among Roman Catholic dignitaries: "He would ask his rev. brethren present how often they were now engaged in controversies regarding transubstantiation or invocations. (Several voices, 'Very seldom.') Did it happen once a year? (Cries of 'No.') Should he tell them why? It was because so large a number of the clergy of the Established Church had taken out of the hands of the Catholic clergy the labour of contending about the doctrines to which he had referred. ('Hear,' and applause.) The Catholics had been left to the much more happy and peaceful task of reaping the fields—(laughter and applause)—and he confessed he would rather be a humble reaper or a simple gleaner than armed with the weapons of war. (Hear, hear.)"

In a book on "Advance of Popery," published by J. Gadsby, George-yard, Bouverie-street, London, and written by J. C. Philpot, M.A., formerly of Worcester College, Oxford, and now, I believe, a clergyman of the Church of England, he gives this statement: "There is scarcely a principle or practice, a doctrine or a duty, a rite or a ceremony taught by such men as Froude, Keble, Newman, and Pusey, and now carried into practical effect by the Ritualists, which Archbishop Laud in the time of Charles I. had not endeavoured with all his might to establish." In this book are some startling facts, and it is well worth the perusal of all interested in the question. In reference to the rapid spread of Popery, is it not a fact that during the last twenty years the Roman Catholic priesthood numbers in England and Scotland about eight hundred additional? Are there not now in these countries no less than 232 convents? Assuming that there are twenty nuns upon an average to each convent, we have 4,640 women immured for life, over whom no coroner's inquest may be held, and subject to no Government inspection.

Have not oaths devised in the strictest terms to bind them, and accepted by the ruling heads of the Romish Church in Ireland, been altogether rescinded, or so modified as to become worthless? Have not efforts been made to do away with the public declaration of the Sovereign of this realm against transubstantiation, the adoration of the Virgin and saints, and the sacrifice of the mass? Of the hundred or more members of Parliament for Ireland, are not about a third intense Roman Catholics, and cannot they show a front of fifty or sixty members who vote resolutely against any effort which they may hold against their interests? Is not the Irish vote a thing estimated as indispensable to any Ministry that hopes to stand its ground? Was not the recent disestablishment of the Irish Church, whatever may be said for or against it, in part a sop given by statesmen to quiet the voracity of Rome? The Roman Catholics have demanded toleration, they now loudly clamour for perfect equality, and it cannot be supposed that they will be satisfied with anything less than supremacy.

To come to the Church of England, professedly Protestant, shall we not find that Jesuitical teaching is corrupting it at the very fountain-head? Of the twenty-four college chapels at Oxford, have not nineteen turned the communion-table into an altar and placed lights upon it? Is Cambridge much better? Does not England look for the supply of the clergy of the Established Church from the Universities; and as an effect are there not at present 2,000 Ritualistic churches? Appealing to the senses as Popery does in its attractive vestments, harmonious music, and sweet-smelling incense; appealing to the latent spirit of idolatry so natural to the human heart in its elevation and adoration of the host; appealing to the conscience in the secret solemnities of the confessional; appealing to the gratification of possessing human mediators on earth as it does in the assumptions of its priests, let us beware in this age of luxury and refinement, lest we, as a nation, so lately escaped from the enthralment of the despotic Babylon, "live" again "deliciously with her," and our last state be worse than the first. The voice from heaven sounds in our hearing, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues." Let Protestants shun, as did the Puritans of old, all fashions and ornaments that savour of Rome. Let us, as Methodists, cleave to and enjoy those experimental truths connected with saving religion, guarding against that worldly spirit which shuns those means of grace peculiar to us as part of the visible Church; and, thus emulating the example of our forefathers, the threatening cloud may not descend. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart and not your garments, and turn unto the Lord your God; For he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him?"—I am, Mr. Editor, most truly yours,

ALFRED BARBER.

Williton, October 31.

—*The Advance*: "Chicago has had its day of fasting and humiliation over its great calamity. It was appropriately observed, and the ministers of religion endeavoured to lead the minds of the people from the sore affliction to Him who sent it. But 'in the last days there shall come scoffers,' and so the *Golden Age* sent all the way from New York this characteristic comment:

'Some of her people have fasted quite long enough already, and, after looking at the ashes of their former splendour, need no artificial goads to prick their conscience, and to make them humble. Is there not such a thing as overdoing the "fast" business upon occasion?'

Having resided in Chicago almost fifteen years, we can assure our alarmed contemporary that of all the kinds of business which have been carried on in this city, none has suffered so little from being overdone as the business of fasting and prayer. Three quarters of the people have done nothing in that line, and the other quarter have dealt in it very sparingly. So the late fast was not thrust upon a crowded market. The previous demand and supply had both been small, but the recent awful calamity has produced a change of feeling. It was so overwhelming that infidelity itself almost fell on its knees. While those flames were raging throughout Monday, and when, on the approach of evening, the gale still continued and the people bethought them of what would be the fate of the city should a fire break out during the night in the West Division, with no water to extinguish the burning, there was not a sceptic left so bestridden by his theory of a world governed only by natural law, that he did not inwardly pray for rain! In fact, he began to suspect the old Bible story about the drought, and the prayer and the rain, in Elijah's day, might have some foundation after all!

Chicago has been a prosperous city, and therefore has done its full share of feasting. Now that it sits for a time in ashes, it is quite as appropriate that it should substitute fasting. It takes some bad boldness to question the reality of a Divine Providence in the recent calamity, or to scoff at the propriety of using outward signs of humiliation under it. Nobody thinks that fasting makes men humble any more than that feasting makes them thankful; yet each act answers well its symbolic end. The great thing is, to banish the spirit of atheism, and heartily to recognize God in the chastisement he has inflicted.

Those who merely expatiate upon laws of nature in the face of such a calamity are but commonplace superficial triflers. Of course, the event came according to laws of nature; who denies it? There were fire and wind and drought-dried wooden walks, frame buildings and shingled-roofs, to start the conflagration on its dread career. It is easy enough to see *how* the thing was done through natural agencies. But still the question returns: *Who did it?* 'Shall there be evil in a city and the Lord hath not done it?' Cotton cloth is all produced through the operation of natural laws from the planting of the cotton seed to the last finishing process, ere it is folded at the factory to be sent to the warehouse; but an intelligent mind used those laws, and so directed and combined their action as to bring out a result which otherwise never would have come to pass. A direct human providence, in the use of natural law, and

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without miracle, produced that effect for financial ends. With equal firmness and reason do we hold that a direct Divine Providence, in the use of natural law, and without miracle, produced the recent calamity at Chicago for high moral ends. Is there anything more irrational in the one idea than in the other? If man can harness nature's forces to do his bidding, cannot the Creator of those forces do the same? If the human will can work on and with matter, neither disarranging nor suspending physical law, is the Divine will less potent? Let us not make ourselves ridiculous as well as impious, else the world will punish us more severely for the blunder than for the crime. If we are atheists, let us say so and take what fate has in store as best we may. It will be hard to bear when calamitous, for it will have no reason or meaning. But if we believe in a God, let us give him a throne and a universal providence, for a Divine Providence which did not include such an event as the Chicago fire nobody would feel bound to respect."

—The declaration of war against Germany by Napoleon III. in July 1870, because the Spaniards were disposed to have a Prussian for their King, has cost Paris 100,000 of her most skilful workmen, and half her industry.

—A pamphlet on "Flint Discoveries," by Wm. Robinson, of Cambridge, is thus noticed in the *Freeman:*

This pamphlet is a reprint of a review which appeared in the *London Quarterly Review*. It contains, however, the addition of two plates of specimens of the so-termed palæolithic flints, which were first photographed, and then lithographed at about two-thirds of their natural size. This addition is of the greatest value to the general reader, [illegible] description could enable him to judge for [illegible] how far the earliest flint implements, which [illegible] so much about, bear really the marks [illegible] manipulation, or owe their form to na[illegible]. Few, we imagine, will look on these [illegible] necessarily faithful as they are, and believe [illegible] stupidest savage would ever have used [illegible] tools, much less have given them such a [illegible].

The review well deserves separate circulation; [illegible] treating with the highest respect the [illegible] writers whose works he criticises, Mr. Robinson exercises the most entire independence in canvassing their statements and argu[illegible]. He shows how deceptive, and often baseless, are many of the leading terms themselves, [illegible] have used till initiated readers suppose [illegible] as scientific as they sound. Thus he [illegible] palæolithic and neolithic (old and new stone) ages to be a pure fiction as applied to the world [illegible] any quarter of it, at any definite [illegible] ago, he sharply criticises Sir John [illegible] ing, professedly, about *pre-historic* [illegible] giving us elaborate dissertations about [illegible] things. "The title," Mr Robin[illegible] a misnomer, and an index to the [illegible] thought which throughout the work [illegible] *cts*, of the formation of which we [illegible] d, as belonging to *times* of which we [illegible] d." The substance of the pamphlet [illegible], devoted to the flint discoveries, of [illegible] shows (we think we are entitled to say [illegible] that such a reckless, and fanciful use has been made. The old flint implements, such as those of which plates are given, Mr. Robinson affirms to be mere stones. He quotes, however, from two very competent writers:—

In the *Popular Science Review* for April, 1867, and January, 1869, there are two excellent articles on flints by Spencer Bate, Esq., F.R.S., and N. Whitley, Esq., C.E., the first being "An Attempt to Approximate the Date of the Flint Flakes of Devon and Cornwall," where such flakes are abundant. They are found with pottery, bones of sheep, &c. Mr. Bate's conclusion is this: "I contend there is no evidence to show that the flint flakes which we found scattered over the surface of Devon and Cornwall may not have been coeval with the history of the period that immediately preceded the introduction of Roman civilisation into this country." Mr. Whitley's inquiry was much more extensive. He found flint flakes wherever the chalk is, and in other places to which they had been drifted, their abundance being so great that a man may soon find more than he can carry; so great that about half a ton weight was collected in less than an hour. Indeed, he found whole strata of these "flint implements." His exposure of the "palæolithic" theory is crushing, and his facts more than justify his conclusion. "From an extensive examination of the flakes themselves, and of their geological position, from Cornwall to Norfolk, in Belgium, and in France, I have obtained sufficient evidence to compel me to adopt the contrary opinion" to that of Lyell, Evans, and Lubbock. "They"—the flints—"bear no indications of design, nor any evidence of use."

He shows the probability, we may almost say the certainty, that both French and English inquirers were imposed on by the workmen, who, of course, were quite shrewd enough to find *in situ* whatever the *savants* were glad to pay for. One of the most amusing things in the book is an account of the learned men actually summoning, through a medium, the spirit of the man to whom the part of a jawbone belonged which was found fifteen feet deep in gravel. He gave his name as Yoé, and most admirably Yoé testified, through the media, to whatever the interrogators wished. George Cuvier himself was summoned, and also gave such testimony as was desired. On the whole of this Mr. Robinson remarks—

The flints of our plate, the jaw-bone, and Yoé will not, it is hoped, disincline our readers to pursue the inquiry about "pre-historic times" and "the antiquity of man."

The first question, then, when flints are brought into court as evidence of "the antiquity of man," is, whether they were—not may have been, but certainly were—manufactured; the second, whether they are forgeries. If it be certain that they were manufactured, and are not forgeries, still there remains to be settled the question of their age, as determined by the position in which they were found, and by the animal remains embedded with them; to which question we now address ourselves."

The utterly untrustworthy character of the chronometric scale by which writers of the Lyell and Perthes school measure geological changes is fairly exposed; also the unwarrantable extent to which they pronounce fossil remains to belong to extinct species. The cave at Aurignac and the the fanciful inferences from its real, and probably falsely alleged contents, is reduced to a very sorry story. On the general subject of the co-existence of human remains with those of extinct animals Mr. Robinson closes with the following illustration:—

Sir Charles Lyell, and the whole company of his followers, assume and assert that man and the mammoth co-existed, the sole ground of the assertion being that pieces of the mammoth are found in conjunction with [illegible] logic by a single case. About twenty years ago, in a small millstream near Kettering, there was found lying on some gravel which the stream had washed down, a tooth of a mammoth, which weighed nearly fourteen pounds. It is now in the museum at Northampton. Any one who will walk through that museum, and observe its shelves, cases, windows, &c., will be quite sure that they are of human workmanship: ergo, the people who arranged the museum, and the mammoth, lived at the same time. The fallacy of the conclusion is as real when the tooth is found in a cave as when it is seen in a building at Northampton. If a savage, having no metals, found such a tooth as has been described, he would be likely to carry it to his cave, either has a curiosity or for use. Its presence is as readily accounted for in the grotto of the barbarian as in the collection of the geologist.

We heartily commend Mr. Robinson's pamphlet to the attention of the general reader as well as to that of the distinguished scientific men, whom, though written in as popular a style as possible, it chiefly concerns. One thing it clearly shows—that if scientific men charge those who believe that God spoke to Moses with credulity, far greater is the credulity of these philosophers themselves. Certainly the words of Moses look more like those of a divine prompter than do the palæolithic flints like the works of the lowest intelligence which could be called human; while the chronology of the Bible is reason itself compared with that of geological guessing.

TELEGRAPHIC NEWS.

London, 22nd December: The Tichborne trial has been adjourned until the 15th of January. The case for the claimant has [illegible]—The *S. Delaware*, bound to Calcutta, has foun[illegible]; only the first and third officers were [illegible]ment has been prorogued for the 6th [illegible]—*Obituary:* Earl of Ellenborough.

Berlin, 22nd: [illegible] Prince Bismarck to Count Arnim, referring [illegible] acquittal of the murderers of German soldiers, [illegible] henceforth to seize French hostages [illegible] not surrendered.

Amsterdam, 22nd: The Dutch Chambers have passed the Redemption Bill.—M. Englevart's resignation has been accepted and M. Broex has been appointed interim Minister for War.

London, 23th: Mr. John Pitt Kennedy has been appointed successor to the late Chief Justice Norman. [Mr. K. has been appointed Puisne Judge, Calcutta. *Bombay Gazette.*]

Paris, 26th: The National Assembly have resumed the discussion on the Income Tax. M. Thiers has made a long speech in which he warmly opposed the tax, stating that he foresaw that it would cause grave political, financial, and social inconveniences. He also maintained that its introduction into France would be impossible, as it would create disturbances and increase the divisions already existing in the country.

London, 27th: The despatch from Prince Bismarck to Count Arnim, referring to the acquittal of the murderers of German soldiers, has caused great irritation in France.—A bulletin issued at noon to-day states that H. R. H. the Prince of Wales has passed the night quietly, but that convalescence is retarded by a painful affection of the left hip, attended by some feverishness.—Her Majesty the Queen, accompanied by Prince Leopold, left Windsor for Sandringham at three o'clock this afternoon. No special reason for Her Majesty's visit has transpired since the bulletin at noon.—The Cabinet have proposed Mr. Brand, Liberal Whip, for the Speaker.

Paris, 27th: The Commission appointed to inquire into the laws of the Bank of France have decided to increase the circulation of notes to 300 millions of francs.

Sandringham, 28th: A bulletin just issued states that H. R. H. the Prince of Wales has passed a good night, and that his strength is slowly returning. The visit of Her Majesty the Queen to Sandringham is without significance, it having been pre-arranged. Princess Alice and the Duke of Edinburgh also return to Sandringham to-day.

Constantinople, 28th: The Sultan has issued an order for the construction of Railways in Asia Minor.

PASSENGERS ARRIVED.

Per P. & O. Str. *Golconda, 24th:*

From Southampton.—Mr. and Mrs. J. B. Dixon; Mrs. Robinson; Mr. and Mrs. Howard and 2 infants; Major L'Estrange (remained at Aden by order); Mr. Geddes; Lieut. C. F. Hughes; Mr. D. Griffin; Ensign Cleveland; Mrs. A. Yorke; Mrs. and Miss Morgan; Master and Mr. J. Morgan; Mrs. Oakes; Lieut. Boileau; Mrs. Derry; Mr. W. E. Jenkins; Mr. O. L. Melitus; Mr. and Mrs. Tudball; Mr. John H. Barton; Mrs. Langham and 2 children; Mr. A. J. and Mr. A. Mayer; Mr. J. Brooksby; Mr. W. Whitelock; Mr. [illegible] C. P. Higgins; Mr. B. Blood; Col. and Mrs. Pogson; and Mr. and Mrs. McCulloch.

From Brindisi.—Mrs. Fosberry; Mr. U. V. Manuel; Mr. and Mrs. Monro and child; Col. and Mrs. Snow; Dr. A. Smith; Mr. Bolst; Major and Mrs. Winson; Mr. Gerlack; Mr. J. G. Biggs; Mr. G. R. Long; Mr. Dalzell; Mr. A. McKenzie; and Mr. C. Tweedie.

From Suez.—Mr. W. Lang; Mr. McFadyen; Mr. Melitus; Mr. C. Polites; and Miss Savage.

DOMESTIC OCCURRENCES.

MARRIAGES.

WILLSON—HUGHES—Dec. 22nd, at St. Andrew's Church, Bombay, by the Rev. J. Paton, David Wilson, of H. M.'s Customs Preventive Service, to Miss Katharine Ann Hughes, only daughter of the late Lawrence Hughes, of Dublin.

HUTCHINSON—JOHNSON—Dec. 23rd, at Bhosawul, by the Rev. T. Corfield, Mr. Ralph Hutchinson, G. I. P. Railway, to Miss S. Johnson, daughter of Mr. G. Johnson, of Bromley, Kent.

DEATHS.

BLACKWELL—Dec. 19th, at 48, Vicarage Road, Camberwell, after many years of suffering, Mary Sophia, the beloved wife of John Blackwell, of Bombay.

STEWART—Dec. 23rd, at Callian, of typhoid fever, Mr. John Stewart, Telegraph Superintendent of the G. I. P. Railway Co., aged 30 years.

McLOSKY—Dec. 23rd, at Hingolee, Deccan, Pensioned Sub-Conductor D. McLosky, of the Ordnance Department, aged 75 years and 4 months, deeply regretted by a large circle of relatives and friends.

FREEMAN—Dec. 25th, at Bandora Hill, John Dawes Freeman, Shipping Master, Bombay, aged 53 years.

WILLIAMSON—Dec. 26th, at the village of Penn, Walter Williamson, son of Mr. Geo. Williamson, H. M.'s Preventive Service, aged 21 years.

Advertisements.

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